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truth,

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d. SAMUEL ALLEN

the blood of the oppressed would g

re writing history for unborn generations.

1. 29, 1869, I clip the following:

I think that those reformers,

and by fore-swear- ing ones self to

occurred to me that some of the zealous Good

abroad said that when he was a boy he used to go to the temperance meeting, and see Prof. W. B.

uried, and is not the man to back down or give up so long as men persist in putting the gun to

his lectures was printed then. He was a pastor

-aving offered to saliate his property with firt:

* gigantic and growing evil from among

ONE OF THE ONE HUNDRED,
We have received the papers above mentioned.

"All along in the dark," said nurse, "and

how sweet to feel God near—to be resting

...may be growing over the ballowed spot
...all has so far remained...

and gently, softly,

when wandering

CHRIST'S REIGN ON EARTH.—No. 2.

That is what we are striving for, as we said:

never quite appeared to do him of wonder and admiration. On opening his eyes that morning, every thing about him, as he expressed it, appeared so changed, so beautiful, so glorious, that he could not tell it. His cabin was a palace. The light of the sun, as he thought, had a heavenly lustre. Every thing about him was lovely. As he looked around him he would exclaim—"Wonderful! wonderful! O how glorious—how new—how new!" He lay bolstered up on his pillows, facing a little window (the only one in the house) of four panes of glass, which looked out upon the trees of the grove

We remember here another case, the conversion of one in the old States in middle life—an intelligent, privileged man, of strong mind and

Now, every Christian has experienced something, at least, of this state; and every one ought, in duty, to be perfectly and continually in it. Let that surrendering to God which takes place at conversion, be perfectly and constantly carried out in life, merging the will of the man wholly in God's will, leading him to draw his life only from Christ, and to give himself, in his whole being, entirely up to God, a living sacrifice to his altar; and he must, then, of necessity, we had almost said, come into this blessed state. He would be filled full of

Now let the inner man be thus perfectly alive
God—wrapt up in his blissful, soul absorbing
 presence, and filled with heavenly sympathies
 and joys—let this be the case with whole towns
 and cities—nay, with all the multitudes of man-

and alive, and what must be the effect on this earth and these heavens? How changed in all these aspects! Should we have any thing less

And here we should remember that we see
 since much as we feel within—our mental state

impelled him to join the Masons, also in order to know the certainty of those things alleged against that order—has at length become allied to return to the Wesleyans, and to treat Free Masonry hereafter as an apostasy from Christ—as Deism. The only marvel is, that every bible reader, who enters the lodge, does not come to the same conclusion, before reaching the chapter degrees, and much more after that.

REV. M. DEWEET, D. D.

From the same source we learn that Rev.

When Bennis, D. D., late M. E. president,
 under, whose praise be in all the churches, has
 the same reason left the M. E. Church and
 set in his lot with the Wesleyans. May this
 never continue to work until those in the M.E.
 such who are determined to know nothing
 of Christ crucified, shall arise and cast out
 hypocrisy, or come out from the degenerated
 fold and rally under a banner that shall not dis-
 credit their claim of being the true followers
 of John Wesley, and more, of Him who in
 secret said nothing.

REPORT ON "THE ADVANCE,"
the Aurora Association Meeting at Bari, Ill.,
November 3, 1869.

ISAAC CLARK, W. H. SREWSTER,

1. BOONDA - Jesus Christ said to one who asked him "If he should do that he might have eternal life—" "If thou wilt enter into life, keep the commandments." (Matt. 19: 17.) And to those who have no doubt that commandments do merit; he proceeded to quote several of them, as those which forbid murder, adultery, theft, etc. In these words, Christ gave whatever authority he had in the Decalogue, as a law and rule binding on who would "enter into life." And it follows from the *Advocate* officer's doctrine, that the Decalogue is not law, is a contradiction of the teaching of Christ, simple and direct.

2. Again, on another occasion, Christ said that

it, does not make the Deedlogue law; we do have no meaning. But if the Deedlogue is law, then the Advance editor contradicts Christ and makes a fundamental error. To correspond with the Advance; the Deedlogue ought to read, Ye, *See*, must have

... gods hurt me. Ye, *Jesus* must not kill. Ye, such i
... must not steal, etc. Whereas he cen- testin
... tly claimed to be sole, and the God of the littoral
... do earth. quart

as good as Dr. Patton's; and often better. The whole argument against the "indeecency,"

...to teach innocent young children
 babes, gratitude for the birth of Christ; by
 them present in the name of his enemy,
 devil!
 ...whatsoever may be thought of particular
 "sacraments," which we have made familiar;
 like all familiar things, which are thought
 harmless; the fact that the bold propo-
 sition to put a monthly, bark-mill, annual
 and of such festivals, into our churches; can
 seriously made and put forth by our relig-
 ious paper, and excite no attention; surely
 of that madness, which the gods were
 brought by the anæsthesia, to inflict on those whom

the Coöperating writings of Swedenborg; time w
 ussery;—Evil Spirits are "useless Spir- the r
 The brothel is the Scripture type of the Ever;
 and whoredom, of false worship; no with gr
 or at what shrine. ders of
 Emanuel Swedenborg was a worker with I saw

familiar spirits. This is his own explicit feeling,
of himself; in a volume of his works, witness
ly translated, and now sold at the head I learn
of his religious literature in the Uni-
beo "

1 And, "When the repast was ended, service

ing of home.

There was a knock at the door, and in answer "come in," a young cavalryman entered, and requested that I would that evening attend a meeting about a mile away and baptize the boys who had lately found Jesus. I went to the window. The scene was cheerless. A cold snap had set in after many of pleasant weather. Snow had fallen the night, and was whisking about before the wind. I was far from well and turned great that the meeting might be postponed. "Chaplain," said the man, "it's one of our own boys. We want you. We have got

st; but as I lost my way in the darkness, some ten or fifteen minutes after the dark I reached the rude chapel tent, and found it already beguè.

at difficulty, and partly over the shoulders of the men, I made my way to the steed. I met once the evidence of overpowering heat, and a peculiar influence I had never experienced before. Talking with the brethren I learned that some of the young converts had "fainted," as they called it, falling, faint

was done, the meeting went forward
 their own direction.

...ing but leaves the spirit grieves
 O'er a wasted life,
 As we trace our weary way,
 Seeking each lost and mispent day,
 Sadly we find at last—
 Nothing but leaves!

 Who shall thus the Master meet;
 Bearing but withered leaves?
 Who shall at the Saviour's feet,
 Lay the awful Judgment Seat,
 Lay down, for golden sheaves,
 Nothing but leaves?

WHOLE NUMBER 4

CHICAGO, TUESDAY, NOVEMBER 30, 1909. WHOLE NUMBER 3

clared itself frigidly
organ, the *Religious*

the triumph of their mystery. It is the evidence that Satan has great increase his time is short, and hence his activity; and our confident hope is, that is about to destroy all this power, by the brightness of his coming. The conqueror declares that we must do quickly; for the time has come. II.

The culture of the faculties is to pre-trust use of the faculties. Man must most of himself before he can make of the world in which he is placed. When a conqueror abandons himself to triumph, in that very confidence he is destruction.

See Column on 4th, Page headed
Campaign Documents.

Western Tract and Book Society

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MANORLY UNFOLDED.

Address to the People of the State of
New York, by the Leroi Convention
1828.

[illegible]

to the history of Masonry and of our country from that year to the presenttime, enough has transpired to show in a broad and fearful light the danger of secret institutions. That citizen who will close his eyes to this light is criminally negligent to his own rights and the safety of this government. The Order has been bold enough to assume to itself powers which belong only to the government of the land; and in the exercise of these assumed powers, has violated the liberty of one citizen, and taken the life of another, for so alleged breach of regulations, which our laws do not recognize.

[illegible]

the time he was not only our outrage. About the same time Col. David C. Miller was also seized at Batavia, under like color of legal process, and taken to Lo Roy. He was also seized by Ganson, and accompanied to Lo Roy by a ferocious band of ruffians armed with clubs. He was discharged from the process under which he was arrested, and with lawless violence they attempted to seize him again, but to the praise of the citizens of Lo Roy, and to some, who were members of the Masonic Fraternity, too, it spoken, he was rescued, and suffered to return to Batavia. The avowed intention of Col. Miller's seizure was to take him where Ganson was—and where that was, may be here gathered from the impious declaration of one of the conspirators, James Ganson, for several years a member of our legislature, that he was put where he would stay put, until he should call for him!"

[illegible]

OPPOSED TO SECRET SOCIETIES.

"In secret have I said nothing."—JESUS CHRIST.

CHICAGO, TUESDAY, MARCH 4, 1870.

on a visitation upon the heads of the offenders. The Masonic oath was soon found to be a sham; upon the officers and ministers of the law—the lips of witnesses were sealed by mysterious and invisible influence, or opened only in the utterance of falsehoods. Jurors were influenced in their verdicts by an obligation to acquit the guilty, and to condemn the innocent. Many of the chief offenders fled the country, and the crime yet remains in a great measure unpunished, and the violated laws unavenged. When it was found that the laws were too weak to vindicate their offended majesty, the common law was appealed to the legislature of the state to amend them. Here too it was found that the obligation which bound members to the Fraternity was stronger than their oath to support the constitution and the laws—and here too they were baffled, and left to seek such redress as a few men could effect against the united influence, wealth, and power of the prevailing majority of a powerful combination.

When it came to be ascertained that great numbers of the Fraternity had been guilty of the crime of which the *Washington Post* had pronounced Morgan's book—an event that became known that the subject was a matter of discussion in the *Post*—the Fraternity was shocked, and when it was also known, that many individuals of all members of the Fraternity, and some in civil office, were implicated as accessories in the crime, the indignation of the Fraternity was increased. The members of the Fraternity generally in relation to the investigation was marred, all else, their indignation was increased, and the crime of the crime, and fitly filled at once in identifying the Masonic Institution with this outrageous crime.

The master began to pass a new complexion. The degree of secret societies began to be a subject of discussion, and the Fraternity was a bloody text, which affected many for fearful comment. The conviction became common that the safety of government and reputation of the Fraternity was at stake, and the administration of justice, required that this institution should be banished from our soil—no longer to be tolerated in our midst. The principles and tendency of the Masonic Institution began to be discussed, encouraged many to leave the Fraternity, and the Fraternity was banished by law, to renounce their connection with the

[illegible][illegible]

of the judicial department of the Government, and must dispense their patronage, and exercise their co-terminance with the obligations of this mysterious fraternal tie, so that soon the Government, in all its branches, must be controlled by the members of the Order. What guarantee is there for the impartial discharge of official duties by those who have sworn to observe such obligations? What held have we upon the conscience, the integrity or justice of such a man? Is it his oath to support the Constitution of this State and the United States? Is it his oath to faithfully discharge the duties of the office which he fills? He has taken a pre-judicial oath, and he is bound to observe it, and no other obligation, to whittle all other oaths, all other ties, all other duties, must yield. He is not a free man. He stands shackled and bound by invisible and mysterious chains. He cannot do his duty to his country if he would—he is bound to perform to the Fraternity under whose banner he has sworn to fight.

introduction. Justice? A felon commends the mystic sign to a brother on the grand jury. The brother, who has been elected to the post by free, favor or affection, must yield to the obligation to extricate a brother "whether he be right or wrong." If he escapes and leaves the brother in the hands of the law, he is "in the hands of the jurors who are to try him; and strange would it be if some of the brethren, who are sworn to be true to the law, should on every occasion, should not be found upon the panel—and in a panel where one stout and honest man is present, the jury will be for the Judge who tries him; may receive the grand killing sign," and the parity of the law will be maintained. The brother of the Masonic initiate. If all this is not sufficient, the mystic angel may avail with the executive, and the avenging sword of the law may be drawn against the brother who has been warned. Where is the security for justice between man and man? Can a Masonic Judge or Masonic Jury be trusted? Can a Masonic Officer, in office, when one can appeal for assistance through the mediums of mysticism—through the mystic sign, the mystic word, God, to tell the truth, the whole truth, and nothing but the truth, in what they shall be able to do? Can a Masonic Officer be trusted to do more avert, and under penalties not imposed, not to disclose the secrets of a brother?

being, or treason to the State. Is there then fellow citizens, any safety in trusting those persons who have taken such obligations, and believe in their binding sanction, with any office in our government? Is there any safety in trusting those persons who have taken such obligations, or our reputation, or our country, or our persons? Is any condonation to be placed in our citizenship who have bound themselves under such awful obligations, to keep the secrets of a brother? These obligations strike at the very heart of our Government—at the very foundation of our society—at the imperial administration of our laws.

This Institution threatens, not only danger to our government and the cause of justice, but strikes at the basis of all morality and religion. The obligation not to disclose the secrets of a

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"SWEAR NOT AT ALL."

There is no precept given by our Savior that expressed in more positive decided terms than this, *Swear not at all*; and yet here is precisely the point where Masonry took up one of the "secrets" of its open system of government, not only to keep fraud and knavery by the ears, but to teach men, and the better men, that it was not only right, but necessary, to swear oaths that could be possibly destroyed, or swear not to divulge secrets that it may be of importance for the world to know, and, that it was right to "shine before man" in a way that is not only right, but necessary, but, in a way to destroy one's own moral and liberty of action. Even if there were no Christian precept against binding one's self to swear by an oath, a sense of manly independ-

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WE have noticed that when a man of some standing in the community, who is a Mason, whose respectability is based entirely upon self elements of respectability in society is questioned about his membership of the Lodge, often seeks to divert inquiry by a very able sneer, or laugh, as if Masonry was a thing of gentle folly, a little merriment, a little amusement, a little diversion, a very low consideration. The fact is, all intelligent, well educated men, know that the pretensions of the lodge, ceremonies and pretensions of the lodge, are a very serious matter, and hence they try to turn the matter off as a mere joke, and with a laugh, whenever they get on the defensive.

It is a very serious and infamous institution that hangs forward in silence and mystery, like a Turkish despotism, over our modern independence, threatening our order and protection, subverting the law, controlling the government, and the people are no other excuse or argument offered for its existence but the simple of sham, making it give itself the triumph of a laugh.

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low, and will not stand such a joke as Mary is. The character of the individual man, of society too, is lowered and ruined where men are given to joking: Where men give themselves up to plotting jokes, and farces, those of Masonry, thus trifling with the common interests of society, a tragedy is most likely to follow. Or, as an able writer has said, "A mist of foolish words comes down sometimes."

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There is another danger of men still, who are motivated by either a sense of shame or, with the ostension, the pomp, the ceremony, the ceremonialism, the pomp of the church, the pomp of the state. The church is a necessary leading member of the state, and aims to stand high in political position. They have a natural taste for recognition, and itself, and some of them are satisfied even with these, without any sense of shame. Such, however, is not the character of the President, Schuyler Colfax. Although he is not averse to the time, and is charmed to have an opportunity to cover the whole coat, yet he is also diligent to look out over the shoulders of the hundred thousand ungrateful men, of which he is the most distinguished chief, with the feeling of their pride and satisfaction with

The General surveys his vast command, proud that he has but to touch the sores, a miter hand in order to have the power be whole move according to his wishes. What a power have they not, all over this respecting country, either to extol and cry on impostor, on empty smatterer, or cry and vilify one who rises without their need?—and all under the pretended name of something better than religion!

THAT LAMB-SKIN.

ANCIENT AND HONORABLE."

There is one evident proof that *Masonry* can be honorable, as is claimed, by the ignorance of the craft; and it is this, viz: the position which it tries to practice upon the humanity.

It is pretended that a set of men, who derive their origin from bands of stone masons, have the power of conferring an ineffable virtue right upon the face of great value, and mightiness, and you possess it; that for \$5000 dollars—nothing if the man is a minister of the christian religion—any man come into the possession of this great treasure, and can receive a reward and pictured lambkin, which is of no value than any diploma from any king, pope, or potentate in the world, etc., etc.

Now, do we not all know that this is rank imposture—that it is not at all probable that anybody would choose *Harmas* as a religion?—that it is too manifest and avowed

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that, the very claim of Masonry to the
of "honorability" is an imposition, the
character of the institution being right
over; and against such an institution,
hostile to Christianity and common sense,
and honesty, the levy of the land should
be for some defense, as they do against
evil influences, such as thieves, conspira-
cious, street-walkers, stock speculation,
lotteries, liquor selling, etc.

that if Illinois is engaged in the scheme
of trying to give to the individual man
political power commensurate with his
personal character and worth, in order to
let the individual against being over-
ruled upon, and sunk in the mire by an ir-
responsible majority, it would be well to give
someone, independent, free from, upright
some protection against the wicked,
and machinations of secret club-bounded
men, against whose brutal, combined, trans-

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prised you will be, to find how many things about up in the stieks and boards laying over the farm, only waiting for a buery, voring boy, with a sharp knife, to let them his sparo halves and quarters of an bon now, what I havn made, while I havn preaching."

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